

Genealogy. Brahmā created the Rākṣasa (giant) Heti. The son Vidyutkeśa was born to him of his wife Bhayā. Sukeśa was born to Vidyutkeśa by his wife Sālakaṭaṅkā. Sukeśa married Devavati. Three sons, Mālyavān, Sumālī and Mālī were born to the couple. To Sumālī, by his wife Ketumati, fourteen children were born: Prahasta, Akampana, Vikaṭa, Kālakāmukha, Dhūmrākṣa, Daṇḍa, Supārśvā, Saṁhrāda, Prākvāda, Bhāsa-karṇa, Veka, Puṣpotkaṭa, Kaikasi, and Kumbhīnasi; most of them were ministers of Rāvaṇa. (Uttara Rāmāyaṇa).

2) *Work and death.* Dhūmrākṣa was one who worked in all the branches of administration of the state. In all the battles fought by the Rākṣasas Dhūmrākṣa was present. He was also called Dhūmrālocana. He was killed in the battle of Rāma and Rāvaṇa at the hands of Hanūmān. (Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa, Chapter 51).

DHŪMRĀŚVA. A king of the Ikṣvāku dynasty. He was the son of Sucandra and the father of Saṅjaya. (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 47).

DHUNDHU I. A notorious Asura. He was the son of the Madhu Kaiṭabhas.

Brahmā was born in the lotus from the navel of Viṣṇu, who was lying in meditation on the surface of water. From the ear-wax of Viṣṇu two asuras—Madhu and Kaiṭabha sprang up. They terrified Brahmā by shaking the stalk of the lotus. Brahmā became terribly afraid of the asuras and ran about on the surface of water. Hearing the cry of Brahmā Viṣṇu awoke, but he could not defeat the asuras. Viṣṇu decided to employ 'Sāma' (conciliation) the first expedient. The arrogant demons ordered Viṣṇu to ask of them any boon. Viṣṇu replied. "If it is so, you must be killed by me." They could not but give the boon. They agreed to the request of Viṣṇu and said: "But we must be killed in an atmosphere, which is not cloudy." Viṣṇu killed them when the atmosphere was clear.

A son named Dhundhu had been born to Madhu and Kaiṭabha. Because Viṣṇu had killed his fathers Dhundhu decided to take revenge on Viṣṇu and the Gods. With this idea in view Dhundhu began to do penance in the sandy desert of Ujjālaka in Marudhanva. Standing on one leg he did penance for thousands of years. Then Brahmā appeared before him and gave the boon that he would not be killed by Devas, Dānavas (asuras), Gandharvas (Demi-gods), Rākṣasas (demons), Yakṣas (paragods) and Uragas (serpents). Having got this boon, he lived under sand in the desert of Ujjālaka. His idea was to destroy the gods.

A hermit named Utaṅka had erected his hermitage in another part of Marudhanva and began penance. By his penance he made Viṣṇu appear before him and then made a request that Dhundhu's activities be put a stop to. Viṣṇu replied "Utaṅka! Dhundhu has become a curse to the three worlds. There is a king named Kuvalāśva, born of the dynasty of Ikṣvāku. He will kill Dhundhu." Saying these words, Viṣṇu disappeared.

Utaṅka went to the palace of Kuvalāśva and told him what Viṣṇu had said. Kuvalāśva and his sons went to the forest and killed Dhundhu in a fight. From that day Kuvalāśva came to be known by the

name Dhundhumāra,¹ which meant 'the killer of Dhundhu. (M.B. Vana Parva, 4 Chapters from 201).

DHUNDHU II. An ancient King who lived on vegetable food only. (M.B. Anuśāsana Parva, Chapter 115, Stanza 66).

DHUNDHUKĀRI. See under Gokarṇa.

DHUNDHULI. See under Gokarṇa.

DHUNDHUMĀRA. A king of the Ikṣvāku dynasty. (See under Kuvalāśva). He was also called Kuvalayāśva

DHUNDHUMŪKA. A wicked King. Viśalyā was his wife. Even at the marriage of his son this wicked King remained indifferent. He indulged in sexual activities with a Śūdra woman. Not much later he killed her. As soon as her brother knew about this he ran to the palace and killed the King Dhundhumūka along with his wife. Because he was killed by a Śūdra, the family of the King faced destruction. His son was also wicked like his father. But on the advice of a sage he begant o utter (the five-syllabled and six-syllabled mantras of Śiva) in consequence of which, his parents were redeemed. (Liṅga Purāna).

DHUNDHURA. An Asura. It is stated in Gaṇeśa Purāna that this asura went to the house of Kaśyapa in the shape of a parrot and tried to kill Gaṇeśa who had incarnated in the house of Kaśyapa, but was killed by him.

DHURANDHARAM. A country in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 18).

DHŪRTA. A King of ancient India. (M.B. Ādi Parva, Chapter 1, Stanza 238).

DHŪRTAKA. A serpent born in the family of Kaurava. He fell in the sacrificial fire of King Janamejaya and was burnt to death. (M.B. Ādi Parva, Chapter 57, Stanza 13).

DHVAJAVATĪ. The daughter of the hermit Harimedha, who lived in the sky, according to the order of the Sun. (M.B. Udyoga Parva, Chapter 110, Stanza 13).

DHVAJINĪ. A country in ancient India. (M.B. Bhīṣma Parva, Chapter 83).

DHVANI. The son of Āpa who is one of the eight Vasus. Āpa had four sons called Vaitaṇḍa, Śrama, Śānta and Dhvani. (Viṣṇu Purāna, Ānā 1, Chapter 15).

DHVANYA. A king. He was the son of Lakṣmaṇa. (See Ṛgveda Index).

DHVASANTI. A hermit of the period of the Ṛgveda. Aśvinīdevas rescued the hermits Turvīti, Dabhīti, Dhvasanti and Puruṣanti from danger. Ṛgveda, Maṇḍala 1, Anuvāka 16, Sūkta 112).

DHYĀNA. (Meditation). Even from ancient times the people of Bhārata believed that heaven could be attained by meditation. There are scientific methods of meditating upon God. They are described below: The root "dhyai", means "to think". Dhyāna (meditation) means thinking of God with concentration. God is invisible and figureless. We can meditate only upon some material that contains the attributes of God. So dhyāna (meditation) is to fix the mind on the object of meditation, and to imagine that particular object in a particular place and to concentrate the mind upon it. One who casts off his body, while engaged in meditation attains 'Sāyujya' (oneness with God).

1. Dhundhu was the son of Kaśyapa, born of Danu. It was to kill Dhundhu that Viṣṇu incarnated a Vāmana, Vāmanapurāna Chapter 8.